THE PACIFIC

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Reading Room

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ONE IN CHRIST.

Rend each man's temple veil and bid it fall,
  Gather our rival faiths within thy fold!
Gather us in, Thou Love that fillest all!
  That we may know that Thou hast been of old;
    Gather us in!

Gather us in! We worship only Thee;
  In varied names we stretch a common hand;
In diverse forms a common soul we see;
  In many ships we seek one spirit-land."
    Gather us in!

Each sees one color of thy rainbow light,
  Each looks upon one tint and calls it heaven;
Thou art the fullness of our partial sight;
  We are not perfect till we find the seven;
    Gather us in!

Thine is the mystic light great India craves,
  Thine is the Parsee's sin-destroying beam,
Thine is the Buddhist's rest from tossing waves,
  Thine is the empire of vast China's dream;
    Gather us in!

Thine is the Roman's strength without his pride,
  Thine is the Greek's glad world without its graves,
Thine is Judea's law with love beside,
  The truth that centers and the grace that saves;
    Gather us in!

Some seek a Father in the heavens above,
  Some ask a human image to adore,
Some crave a spirit vast as life and love:
  Within thy mansions we have all and more;
    Gather us in!

George Matheson.

Pacific Theological Seminary

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THE WORD "LOVE" SUBSTITUTED FOR THE WORD "BLOOD."

In a recent Sunday service the Rev. Dr. Brooks, of the First Congregational Church of Berkeley, asked the congregation, in singing the hymn "There's a Wideness in God's Mercy," to substitute the word "love" for "blood" in the line reading, "There is healing in his blood." He had been attending some meetings in which there had been much said in crude ways about the blood of Christ shed on Calvary, and no doubt deemed it an opportune time to emphasize the fact that it is Christ's love rather than his blood that saves. The word "blood," which stands as the symbol of life, is often grossly materialized. The Rev. Dr. James M. Campbell (our Dr. Campbell of Southern California), in his book "The Heart of the Gospel," aptly says: "We are indeed saved by the blood of Christ, not however in some outward magical way, but in something of the same sense in which a country is saved by the blood of its patriots. Blood is the symbol of life. It is because the 'life is in the blood' that it maketh atonement. The blood of Christ is the life of Christ; the blood shed is his life given in sacrifice. To say that the world is saved by the blood of Christ is another way of saying that it is saved by the sacrifice of himself, by the pouring out of his life unto death. In all the teachings of scripture regarding the blood of Christ, it is its ethical and spiritual value that is kept in view. By his blood, 'which,' says Ignatius, 'is immortal love,' we are redeemed, justified, and purified."

Dr. Jowett has in an article on "The Neglected Cup," in his little book, "The School of Calvary," a very suggestive thought bearing on this: "Our Lord served other people to the point of physical weakness and exhaustion, and even unto death. Our service too frequently ends where blood-letting begins. We stop short of the promise of fertility. The blood of the martyrs is the seed of the Church.' Yes, and the blood of the servant fertilizes the field of his service. 'Ye have not resisted unto blood!' And it is just at that point of resistance that we begin to win. It is just when our service becomes costly that it begins to pay. Life becomes contagious when it becomes sacrificial. Our work begins to tell when the workman is content to suffer, when he persists even unto blood."

The Rev. R. J. Campbell of the City Temple, London, refers in a sermon on "The Cleansing Blood," to the heroic self-sacrifice of the old monk Telemachus: "There was a time when your forefathers fought with each other in the arena of the Coliseum at Rome simply that emperor and the populace might be pleased with the shedding of their blood, until one day, one notable day in the history of mankind, a simple monk leaped into the arena of death bearing in his hand an uplifted cross, and bade them stop; and the infuriated onlookers cried to the gladiators to cut him down. He fell, but there were no more gladiatorial combats in that arena at Rome. The blood of Telemachus had sanctified the spot, the cross of Christ had conquered; in that a man had laid down his life Christ had poured out his blood again." Campbell remarks here that he is using no fancy phrase when he says that Christ in this act of Telemachus laid down his life again, poured out his blood: "This is Christ—wherever humanity struggles against sin, wherever saviourhood lays itself upon the altar of sacrifice, there is Christ dying for his own. Nor does it always follow that the blood of the body has to be shed. If so, some of us would be poor witnesses for Christ, for we shall never be asked to shed ours. But let us take our stand beside a John Hampden refusing to pay ship money to a Stuart king, or a John Wesley preaching on his father's tomb, and I think you will admit with me, however, little either of these men may have seen of the issues, that they were fighting the battle of God. The Christ in them shed his blood once more for the doing away of the wrongs of the world."

Dr. W. C. Smith, a Scottish mystical poet, says:

"All through life I see a cross
Where sons of God yield up their breath;
There is no gain except in loss,
There is no life except in death."

John Fiske tells us in his book "Through Nature to God," that "the cosmic roots of love and self-sacrifice" penetrate to the lowest forms of life. Professor Drummond, in his studies, found the altruistic principle running through all life, and Ruskin in his day wrote: "All the true good and glory even of this world—not to speak of any that is to come—must be bought still, as it always has been, with our toil and with our tears."

Yes, there is healing in love, in God's love, in Christ's love, in man's love.

"O cross that liftest up my head,
I dare not ask to fly from thee:
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

A Los Angeles correspondent of the Pacific Presbyterian writes: The catholicity of theology is well represented in this presbytery in the fact that the two leading churches have pastors from the two theological seminaries of different schools of thought. Emmanuel Church, Los Angeles, has Dr. John Balcom Shaw, of Union Seminary, while Dr. Robert Freeman, of Pasadena, is a graduate of Princeton." And, strangely, Dr. Freeman is more catholic than Dr. Shaw is, although trained in the less liberal seminary.

PACIFIC COAST NOTES.

Whitman College announces an additional endowment f $500,000, of which amount $125,000 was given by the eneral Education Board.

Secretary Herring of the National Council is planning o attend the annual meetings of the Congregational con- erences on the Pacific Coast this year—those that are held t the usual dates in September and October.

The initiative petition for prohibition in the State of Washington contained 112,101 names. About 40,000 were ot counted, because of incorrect registration, but even hen there was twice as many as were needed. It is be- ieved widely that prohibition will carry in Washington

The Rev. Dr. Sidney L. Gulick will go in August as a lelegate to the Church Peace Conference to be held in Constance, Germany. In the interests of his work as the representative of the Federal Council of Churches to bring about right relations between the United States and Japan he will be in California later in the year and will also go again to Japan for a short time.

Last Monday the Congregational ministers of San Fran- cisco and vicinity had the pleasure of listening to the Rev. Dr. John Gulick of Honolulu, who was for many years in China and Japan. Dr. Gulick's life has been one of wide helpfulness. His biological researches brought him into association with Darwin, Wallace, and Romanes; and, al- though Dr. Gulick is too modest a man to so claim, it is evident that his acquaintance with the latter had much to do with his change from agnosticism to Christian faith.

"The Church's social life is inclusive; it offers a wel- come to every one," says the church page in the Oakland Tribune of last Saturday. "The boast of most social group- ings or 'sets' is their **exclusiveness.** They are proud of the fact that it is difficult to enter into their midst. There is but little hospitality shown toward the generality of man- kind. No so with the church. She placards her doors with the invitation, **'everybody welcome.'** Her pleasure is not in shutting anyone out of her circle, but in inviting every- body in. Into her wide fellowship she invites and welcomes whoever will come."

The July number of The Missionary Herald contained the following note: "In our May issue we referred to the fact that Dr. J. K. Browne, recently of the Board's staff in Turkey, had been placed temporarily in charge of its office on the Pacific coast. A recent letter from Dr. Browne pays high praise to the churches there and 'to the unusually fine body of pastors and laymen' whom he has met. 'It is like taking a mental and spiritual tonic to hold conference with them.' Dr. Browne goes on to speak of finding many Armenian colonies on the coast, with whom he takes pleas- ure in renewing old acquaintances. In the five weeks prior to the date of his letter he had averaged speaking once each day, rising to three and even four times on Sunday."

Professor Leslie of the department of psychology of the Los Angeles high school expresses the judgment that an examination of every child by a skilled psychological expert would do away largely with the necessity for a juvenile court. Of the 250 truant children of Los Angeles he has found 8 abnormally bright, 25 normal and the rest from one to nine years below normal. This he regards suf- ficient explanation of the truancy, for the children were for the most part being required to do work for which they had no capacity. He thinks that the ungraded schools of Los Angeles help, but in them are found some abnormally bright and always at least one feeble-minded with one teacher to handle them all. Children should be graded according to their capacity. They should be given clothes to fit. Mental diagnosis will make possible a grad- ing according to capacity. Children of the lower order of intelligence need a much larger proportion of manual work and under such training they often have a mental awakening and reach normal development. All children need some manual training as a basis, but the higher the intelligence the less it is required.

At a time when Mr. Ralston, a man who aspires to be governor of California, is circulating throughout the state a pamphlet in favor of the liquor traffic, the prisoners in the state prison in Pennsylvania are petitioning the legis- lators of that state to enact a prohibitory amendment. Their petition reads: "Your petitioners, representing the major portion of the inmates of the Eastern State Penitentiary of Pennsylvania, respectfully aver: That they be- lieve fully 70 per cent of crime within the state is directly attributable to the excessive use of intoxicating liquors,, and that many of them have a personal knowledge of its debasing influence as exemplified in their own lives. Be- lieving if the sale of intoxicating liquors was prohibited by the enactment of laws by your honorable body, that the ef- fect would be to reduce crime at least 50 per cent, if not more; they, therefore, pray that you will favorably con- sider the introduction of any measure having for its ob- ject the curtailment of the sale of intoxicating liquors, and use the great power with which you are clothed to obtain the passage of an act to prohibit the sale of such intoxicat- ing liquor anywhere within the bounds of the Common- wealth of Pennsylvania. We further pray that you will give due consideration to this petition, coming to you as a voluntary deed of a body of earnest men and women, acting entirely on their own initiative, without suggestion from others."

Recently, The Sentinel, the Whittier State Reform School journal, stated that few days pass without some boy rising to ask, "When can I go out?" Last week the following editorial note appeared: "Since that time the Superintendent has called attention to the fact that there has been a marked change in this respect among the boys of the School. As a result of the policy now in vogue, the keen anxiety of the boys to leave the School has been very greatly lessened; it would probably be saying too much, to insist that the boys are glad to be here, as a whole. But it is an undisputed fact that there are some boys now here, who for quite a time have preferred to remain when they might have gone. There have been several instances of boys returning to the School of their own accord, when things have gone a little awry with them. And some are remaining to add to their understanding of their trade. This is very gratifying to the Trustees and Superintendent. It gives pleasure to all friends of the boys and to all friends of the present policy of the School. A case in point is the recent return of Eugene Massey to his 'home,' which is what the School has become to him as to many others. Not a few have come to regard the beautiful grounds and the friendship of the officers as forming together the most real 'home' they have ever known. Instances where the boys have come home to tide over a spell of idleness, in- stead of allowing themselves to get into trouble from lack of work, have been frequent; but it is hoped that they will be more frequent as the boys come to a full realization of their privileges in this regard."

A CONTRAST.

There has been published in Chicago for about a year and a half chain of papers called the "federated press". These papers are the Presbyterian Examiner, The Great Lakes Presbyterian, The Gulf States Presbyterian, The Rocky Mountain Presbyterian and the Pacific Presbyterian. Although printed with these different names the leading matter is the same in all the papers. The editorial corps stretches across the continent. The paper sent in exchange with The Pacific is called "The Pacific Presbyterian." The Rev. Dr. Edward C. Ray of Santa Barbara, formerly secretary of the Presbyterian Board of Education, is named therein as editor and Dr. Hermon D. Jenkins, who resides in the East, as associate editor. On some of the eastern editions Dr. Jenkins' name appears as editor.

In the issue for July the 9th the first editorial—a signed one—was by Dr. Jenkins. It was entitled: "Whither?" The second editorial was entitled: "Other Sheep" and had appended to it the name of Dr. Ray. Such was the contrast in these editorials that we give them here entire.

It is both amusing and suggestive that on the same page on which Dr. Jenkins was denouncing those who did not agree with him theologically and calling on others to do the same, Dr. Ray was writing of the "Other Sheep" mention by Jesus, and counseling not denunciation but co-operation, fellowship and love—a pulling all together for the other shore.

They who read the editorials, and note Dr. Jenkin's flings at the Yale School of Religion and the Chicago Theological Seminary, Dr. Aked and even Congregationalism in general, and then note the different spirit shown by Dr. Ray, will thank God that the latter rather than the former has come to round out his years in California and thus to leaven Pacific Coast Presbyterianism. The editorials were as follows:

"Whither?"

"When we recently answered this question as to the drift of the new theology, the discarded theology of Channing and Emerson and Bellows posing as a recent discovery, we did not anticipate that our diagnosis would be corroborated by events so conclusive and so near at hand. Since that affirmation was made, that the new theology was only the kindergarten to Unitarianism, a primer form of Agnosticism, the Yale Divinity School has changed its name to the Yale School of Religion, the claim to teach a divine system of revealed truth being dropped, and now the Chicago Theological(Congregational) Seminary follows the example of Andover and moves onto the Midway, going under the yoke of the University of Chicago. What that means no one who reads the 'Biblical World' needs to be told. It is true that the dean of that richly endowed school has been recently transferred to the university faculty, but the agnosticism which he taught unrebuked in Baptist pulpits as a substitute for the Christian religion still hovers over the school as a distinctive atmosphere. When the Congregational seminary of Chicago resolved to join the divinity school of the Chicago University it therefore moved farther from the old foundations of historic Christianity than did Andover when it became an annex of Harvard, for in its radicalism the Chicago school has left Harvard far behind. Such a step seems to justify the assertion of Dr. Aked in California that in denying the fundamental and distinctive teachings of the New Testament he was not leading, but following, American Congregationalism. One more cable, somewhat frayed, is yet to part, and then the denomination will be swept out to sea as it was in New England one hundred years ago. Some of the New England churches which have not sounded an evangelical note for a hundred years still refuse to call themselves 'Unitarian,' but that does not change the fact that they are preaching a speculative metaphysic instead of a revealed religion. A change of name imperils invested funds more than a change of front.

"This is the sixth theological school—the papers tell us—to seek the Rockefeller crib. And yet even in the prospectus of the school the largest number of students prophesied by the most sanguine for the combined corporations is but 250. The kind of theology taught on the Midway never was attractive to young men pressed by Pauline eagerness to preach, and never will be. Our own branch of the Presbyterian Church had last year upwards of 1,200 candidates preparing for the ministry, and the Moody Institute alone, we believe, prepares more men for the pulpit than the half a dozen denominational schools that have pooled their fortunes at the Midway.

"If there ever was a time for men who believed in the Gospel to get together it is now. There need be no uncertainty as to the issue before us or to the outcome of the battle. The rationalistic element in all our churches will go out from us unwillingly and under protest, just as they did in Germany, France, Switzerland, England and New England. And when they go they will take with them millions given for endowment of evangelical institutions. But the Bible-loving remnant in all these churches will close up their ranks and, in reduced numbers but not with reduced courage, they will stand for the old faith. They will plant new churches, new schools, new seminaries and new missions, just as they have done in all these other countries, and 'the old, old gospel of Jesus and His love,' the gospel of lost sinners saved by atoning grace, will not perish. And to that end the founders and editors of the Federated Religious Press consecate their fortunes, their toil and their lives.—Hermon D. Jenkins."

"Other sheep."

"A hand over my shoulder, in the trolley car, offered me a small card picturing the return of the Prodigal and carrying Gospel passages. I turned to see a man below average height, built on rounded lines, plainly dressed, with grizzled hair, and having extraordinary piercing eyes, which were also trusty and kindly, and a face all peace and happiness. We became friends. Trusted people vouch for his integrity and truthfulness.

"He went to sea, from his home in Wales, and for twenty years roamed from port to port, the world around and up and down, everywhere drinking, fighting, blaspheming. All the time he was fighting against the imperious call of the ideals of manliness and piety which his mother had instilled in his soul. He could not drown out their call.

"Twenty-five years ago he was shipwrecked on the northern Pacific Coast. He vowed himself to God if he might be saved. He was washed ashore when others were drowned. He signed on a brigantine carrying cargo from Tacoma to Santa Barbara. Ashore at last, passing up State street, he saw Faith Mission and 'the Lord said to me, 'This is your last chance. Be converted now or go to hell.'' So he tells it. He entered, rushed to the front, besought prayers, and in a short time was shouting with perfect faith and joy. He went right out with a band of street preachers and musicians, and, as he tells it, 'the power of the Holy Ghost came down upon me and I testified, and one poor down-and-out

hat I prayed with, kneeling on the pavement, found sal-ation within an hour after I was saved myself.'

"Ever since that hour he has been clean, devoted, happy, preaching up and down the coast to anybody or any group hat will listen. How many shipwrecked souls has he saved n twenty years? He keeps no count.

"Ever since that hour he has been clean, devoted, happy, preaching up and down the coast to anybody or any group hat will listen. How many ship-wrecked souls has he aved in the twenty years? He keeps no count.

"He says that Christ appeared before him on that wreck-d ship and warned him to be converted. He has seen Him t several critical times since then. Constantly he prays, bout everything; and he says the Lord directs every plan e makes, every step he takes. 'I see Him eye to eye every lay.' He cures many wounds and diseases by prayer, 'as he Lord told us to do, he says, although he does not call imself a healer—a title belonging, he thinks, to those to whom the Holy Spirit gives that special gift, he claiming nly such a gift as any child of God may have and ought to ave.

"I love him, and all like him. His scripture interpreta-ions seem to me fantastic, often. What are realties to him eem to me illusions, often. He is ignorant of many things hat I deem valuable. But then I am ignorant of some-hing he has in his heart that gives him such faith and peace nd joy as are most desirable.

"To me he seems to be one of Christ's "other sheep." But hen that is exactly what I seem to him! He thinks I am incere, but profoundly ignorant of scripture and the deep-st religious experience, and is very sorry for me. Now I lo not feel sorry at all for him. What makes that differ-nce between our feelings for each other—he sorry for me, not sorry for him? It is not in the least because I am etter than he is. The difference is caused by the fact that e is absolutely and infallibly certain that he is supernat-rally guided in every thought and cannot err, while I am ot sure about that for myself. Whatever he believes is to im 'the Truth,' while what I believe is to me 'the truth as see it.'

"Fifty years ago my pastor, a great leader in our de-omination, deemed it his duty to controvert, denounce and ppose Congregationalists, Baptists, Methodists and 'New School' Presbyterians; now 'New' and 'Old' school differ-nces are forgotten, and the denominations named as be-oved 'other sheep,' as real and true followers of Christ as we are.

"To outsiders the situation seems just as it used to seem fifty years ago. The 'orthodox' and 'loyal' in our 'evangel-ical' denominations deem it their duty to controvert, de-nounce and oppose some millions of believers on Christ who follow not with us'—Catholics and other prelatical church-es, Unitarians, Universalists, Swedenborgians, Christian Scientists, 'faith' healers, prayer healers and a hundred esser, many undenominated disciples of Christ; and within our churches conservatives and progressives denounce each other.

"We must each have and loyally hold our different views as hereditary temperaments, early environment or peculiar ndividual experience persuade us to them. But does our Lord see any such vital differences among those who be-lieve on Him and try to follow Him and serve Him, as call for His condemnation of all but a few sects and make Him peculiarly love those who are most conceited regarding their own views and manners? Who can believe it?

What does orthodox antagonism accomplish for the king-dom? Why not try love? It is working beautifully be-tween the friendly churches. Why not try it widely? Why not regard all—all—who profess and seem to believe on the Lord Jesus Christ simply as 'other sheep?' There are wolves in sheep's clothing in every church, hypocrites wher-ever there are genuine coins. There was one among the twelve disciples, but our Lord was patient and kind even with him, and how much more with those who were only self-deceivers, yet loving Him?

"Other sheep I have. Them also I must bring.' Shall we count ourselves, with all the rest of them, among the 'other sheep' and seek to get home all together, using not denunciation and jealous hatred, but love.—E. C. Ray.

"THE INEVITABLE RESULT."

The Pacific has expressed the judgment frequently that nothing satisfactory could be expected from the "Christian" Church in the line of church union. With only now and then an exception the members of that church insist on the adoption by all of baptism by immersion.

A few weeks ago the churches of the San Francisco bay district adopted unanimously some resolutions taking the position that the First "Christian" church of Berkeley, by its vote to receive to membership by letter unimmersed persons, had placed itself without the fellowship.

The Christian Evangelist of St. Louis, the most repre-sentative paper of the "Christian" or Disciple churches, comments editorially as follows, under the caption "The Inevitable Result":

"Elsewhere in our columns will be found a report of the action of the San Francisco Bay District Convention of Christian Churches, relative to the First Christian Church, of Berkeley, California. It will be remembered that after a long consideration of the question of receiving unim-mersed persons into its fellowship, the Berkeley Church some two years ago voted to admit such persons into its membership. This was done against the earnest protest of many faithful Disciples, both in that congregation and in other churches in California.

"This action resulted in much agitation among the Churches of Christ in that section. The Berkeley Bible Seminary, whose teachers at that time were said to sympa-thize with and support the Berkeley Church in its actions, promptly dismissed those brethren from its employ. The friends of the Dean of the Seminary, Dr. H. H. Guy, rallied to his support, and raised enough money to pay his salary and he was employed to teach in the Pacific Theological Seminary, which is a Congregational school.

"For some months the Berkeley Church, by all the means at its command, has been 'seeking to introduce its divisive plan into other Christian Churches in California.' It is understood that a great effort has been made to bring Berkeley Bible Seminary under its control.

"By this action of the church in receiving into its mem-bership unbaptized people it has voluntarily cut itself of from the teaching, the practice, and the position held by the Churches of Christ for more than a century. Its position is contrary to the historic position of the Disciples of Christ. The action nof the churches about the Bay was merely to publicly recognize the voluntary action of the Berkeley Church in withdrawing from the fellowship of our other churches throughout the country. They certainly acted within their rights when they publicly announced that such behavior has disqualified them from member-ship in the Bay Association of Christian Churches.

"This action of the Berkeley Church is sorely to be regretted. Such a radical departure from the teaching and practice of the Disciples will lead to one of two inevitable consequences; within a few years that church will either return to the position and practice of the Disciples of Christ or it will result in another one of those independent, unaffiliated congregations that have started in various sections of our country, continued for a while and having no message or mission, have gone the way of all the earth.

"We are unable to understand why it is that when preachers and teachers among us change their convictions on what is known as vital doctrines among the Disciples, they do not seek fellowship with other religious bodies with whom they are in intellectual fellowship. This would seem far better than undertaking to create divisions among a people with whom they are no longer in accord. Berkeley Church has deliberately chosen to go out from among us. Let them cease to disturb our brethren with their unscriptural position.

"It is our hope that the brethren of the Berkeley Church may yet see the folly of their grievous mistake and may resume the teaching and practice of the New Testament Church on so important an ordinance as Christian baptism, and they may yet find fellowship with the great body of Christians on the Pacific Coast, known as the Disciples of Christ."

We understand that the Berkeley church is resolved to maintain its position, and the leaven there implanted may slowly work out a good change. But the determination of outsiders is that it shall not thus work, and so the Berkeley church is declared to be no longer in the fellowship. It will be observed that they do not withdraw fellowship from the Berkeley church, but declare that the church by its action in receiving the unimmersed has, **itself,** withdrawn.

Last week this was followed up by a refusal on the part of the State "Christian" convention at Santa Cruz to seat delegates from the Berkeley church. The vote against them was almost unanimous.. It was action somewhat similar on the part of the Baptist church at Los Gatos which led the Santa Clara association to withdraw fellowship from that church.

Readers of the last number of The Pacific will remember that we stated that the federation of the Congregational and Baptist churches at Pullman, Washington, did not appear to be regarded with much favor by Baptists outside of Pullman.

The Chicago Standard, the leading Baptist paper in this country, remarked editorially only a few weeks ago: "The Baptist denomination is not yet ready to commit hari-kari—not even for the greater good of the kingdom of God." And in a recent address at a Southern Baptist convention the brethren were warned to be chary as to the length they allow themselves to go in co-operation with non-Baptists, let their "distinctive principles" be sacrificed. Great floods of praise were poured out on that address.

Only a little while ago the Rev. Dr. McArthur, long a leader among the Baptists, contributed an article to **The Christian at Work,** in which he said: "If ever we shall have organic Christianity it will begin with the baptistery."

The Christian Evangelist, representative of the "Christians," commented on this as follows: "It must begin further back than that; even with the unquestioned acceptance of Jesus Christ as Lord and Master, and the willingness to conform our practice as well as our faith to his teaching concerning doctrine, ordinances and life. There is too great a disposition on the part of many sincere Christians to feel that Christ's example and teaching, and that of the apostles, as relates to baptism and the Lord's Supper, are unimportant and have no relation to the life and unity of the church."

Here we have in a nut-shell the position of the "Christian" church. They believe that immersion was the mode of baptism in the primitive Church, instituted by the example of Christ and the practice of the apostles, and that conformity therewith is highly important.

No church is talking more for unity; but, as The Pacific has stated often heretofore, it is with only a rare exception with the determination for no mode of baptism except that of immersion.

These recent events show that the changed view which many ardent workers for unity in other denominations were anticipating a few years ago is not at all wide-spread.

But good seed has been sown in Berkeley, in Los Gatos, and elsewhere; people have been started to thinking as they have never thought before, and in the next decade much may be accomplished. Surely a half-century hence, after China and Japan and several other countries have shown the people of this country a better way, and more churches have been starved out of existence, and a new generation is on the stage of action, there will be less insistence on non-essentials.

LOS ANGELES SUPERINTENDENT OF SCHOOLS ATTACKS PRESENT SCHOOL SYSTEM.

According to press reports sent out from St. Paul at the time of the meeting of the National Educational Association, Superintendent Francis of Los Angeles vigorously attacked the present school system, denounced the inefficiency of the average teacher, and characterized as soul-wreckers "certain powerful interests that are blocking all forms of educational progress."

Criticism of what was called "sensationalism" was uttered by many leading educators but the storms of applause which interrupted him at every sentence were indicative of the general attitude of the delegates.

"Our public schools of today," said Dr. Francis, "are namby-pamby places to which we go because it is the custom and some of us become good citizens in spite of them. The purpose of education is to make us scholarly enough so that we may separate ourselves from the common herd. Teachers who train a child to believe that he can not be respectable unless he is a professional man are a menace to society.

"Schools are all wrong, because they give the credit to the captains of things, not to the stokers. When the teaching force is allowed to make its own judgments and stand on these judgments we will have different boys and girls. We are dragging out the souls of our boys and girls by telling them to learn so many pages a day of matter that means nothing to them in practical life."

The hall rang with applause when Dr. Francis shouted: "God bless the girl who refuses to study algebra—a study that has caused many girls to lose their souls." Continuing he said: "Give our girls courses in costume designing instead of mathematics, and life and art and morality and godliness will mean more to them. There is more are in one well selected and well made garment than in all the art galleries of Europe.

"The average literature teacher has no soul and little

rain," he continued. "It is a wicked waste of a child's ife to compel him to study with her. Most of our teachers re selfish egotists, would-be scholars, hiding behind the ord 'conservative,' afraid of any new method because it ould show her ignorance. Progress, too, is blocked by the reat civic, religious and political interests. I would rather end my child to a teacher with a soul than one with brains hose only object is to have the child reach the answer in he back of the book. Nine-tenths of our immorality is due o damage done by teachers to boys and girls before they each high schols."

THE SHAME OF AMERICA.

H. V. Rominger.

In a recent issue of the Pacific, Helen Keller was quoted s saying: "A monument should be erected to John D. Rockefeller, Junior, and 'The Shame of America' should e engraved upon it." This was represented as a snap udgment such as preachers often indulge in. I am inlined to think Washington Gladden and a majority of the American people would agree with Miss Keller. The Pacific says it has a profound respect for law. The young man, for whom the above epitaph is suggested, speaks of he majesty of the law and severely condemns those misguided miners in Colorado, who, he says, have been acting outside of the law. But how about law and the Standard Oil Company? Has it not been a constant law-breaker, a corrupter of courts and legislatures, and setting an example of the very things its chief owner now so vigorously condemns? This is not an off-hand snap judgment but can be supported by abundant testimony and the voluminous records of the courts. Read the shameful story in Ida Tarbell's History of the Standard Oil Company. Read H. D. Lloyd's Wealth Against Commonwealth, and then listen to Judge Landis, when, imposing the big fine, which was never paid, he said of the Rockefellers and their associates that they "wound society more deeply than does he who counterfeits the coin or steals letters from the mail."

There is a duty resting upon us all to judge a righteous judgment. Christ on one occasion called the people hypocrites because they knew how to interpret the face of the earth and the heavens; but knew not how to interpret this time. "And why even of yourselves judge ye not what is right?" Here is asserted the eternal principle of the gospel, viz.: the right and the duty of private judgment in all matters of morals, conscience and religion. This principle, rediscovered and proclaimed by Martin Luther, overthrew the papal despotism which had so long held in bondage the minds and souls of men whom God had made free. It started echoes which thundered around the world. It created Puritanism in England, the French Revolution, the American Republic and will today do its blessed work and clear the atmosphere of the malaria of hypocrisy.

While the churches and the pulpit, on the whole, are bearing true witness in regard to private and domestic morality, they are largely in confusion in regard to public morality. While clear in one case they are obscure and self-contradictory in the other. We know what to say and do in case of private thieves, the lawless and ignorant strikers, the counterfeiters and mail robbers. But when it comes to the big public robbers and exploiters of all the people—it is here that we hesitate and stumble, especially if these public buccaneers have a chief seat in the synagogue and drop a portion of their plunder into charity, missionary and educational treasuries. Some years ago the head of one of the great piratical monopolies rescued a missionary society from a $600,000 debt by giving one-half on condition that the other half should be made up from smaller gifts by a certain date. In the outburst from pulpit, platform and religious press, of devout thankfulness to Almighty God for this providential deliverance, it was left to a secular newspaper to quote the text: "I hate robbery for burnt offering." The secular newspapers, and some of the so-called muckraking magazines, and lay preachers like Roosevelt, and even the blind Miss Keller, have been more sensitive to the evils of the times and have sounded more clearly the key-note of progress than have pulpits and religious press. Some of the latter, and educators, or miseducators, like Chancellor Day, have often acted as sort of buffers or comprisers between righteousness and the forces of moral obliquity.

For the common, every-day sinner Jesus had only tender compasson, but for the high-toned, high-salaried sinner and exploiter of widows and orphans he had nothing but a thunderbolt and dynamite, for nothing else would answer.

The axe must be laid at the root of the evil, and if our churches and religious leaders do not bear true witness in regard to public wrongs and morals then the judgments of God will fall in calamities as in 1860, when the deceivableness of unrighteousness and the exploiters of God's poor received their judgment in a furnace of fire and a wailing and gnashing of teeth which will never be forgotten as long as the world stands.

Unless we repent we may again have to read a fiery gospel writ in burnished rows of steel and see the God of justice in the fires of a hundred circling camps.

The next revolution, if it must come, will put an end to the compromises of religion with extortion and will array all the forces of righteousness against public robbery. For this we shall see repentance on the grandest scale, or else woes which will cast the darkest shadows that ever obscured the map of the world.

Underwood, Wash.

Editorial Note.

Two wrongs do not make a right. The Pacific believes in punishing the law-breaker every time—the first, and the second also. But we have not been able to ascertain that Mr. Rockefeller broke any law in Colorado. Some of the strikers did.

Helen Keller spoke out somewhat hysterically or extravagantly at the time of the Ludlow shooting, and it has been shown pretty conclusively since that the militia were not blamable in that affair.

Let us take now a case nearer home. The Pacific is of opinion that the Durst Brothers of Wheatland did not provide for the hop-pickers in a sanitary way. Nevertheless, they who were guilty of murder were properly punished when they were sentenced to life imprisonment. Now, the I. W. W. appear to have resorted to the burning of the barns on hop ranches and to all kinds of intimidation to bring about the destruction of the hop crop this year. Life has been threatened if Ford and Suhr are not released from prison. These agitators have gone far enough now to make them amenable to the law; and they should be dealt with summarily. If they go so far as to carry out their threats, they should, if caught, be hanged. We shall have nothing but anarchy soon if people go on excusing lawlessness. Standard Oil, as Miss Tarbell set it forth, is a thing of the past. Let us not excuse any wrongdoing of the past, but let us remember that we have the present to deal with especially.

WHAT THIS CHURCH STANDS FOR.

(From a sermon preached by the Rev. Dr. James M. Campbell on the occasion of the twenty-fifth anniversary of the Congregational Church, Avalon, Catalina Island, California.)

Text: "The Church of the living God, which is the pillar and ground of the truth." I Tim. 3:15.

For twenty-five years the little Church of Avalon has ministered in spiritual things to the folk of this Island; and for over fifteen years it had the entire Island for its parish. Its church bell was the first call to worship heard upon these shores. It is the oldest institution in the place, and has had much to do with the shaping of the community life. But it has been in a very special sense a church of the strangers. People from all parts of the world have found within its walls not only a quiet resting place, but also a place of vision and inspiration. Its ministry has been a wider one than that of many a larger church.

On this semi-jubilee occasion other speakers will deal with the history of the church, and as I do not want to pre-empt their ground I will confine myself to the question, What does the Church stand for? What are its ideals and aims? And what has it done to justify its existence?

1. This church stands for the finest things of life—the things of the soul. It is a heavenly-appointed agency for the promotion of spiritual ends. Its supreme mission is to promote worship, to lead the thoughts of men above, and to overcome the worldly influences by which, in this material age, they are so apt to be overborne. "Man does not live by bread alone." He has a hunger for the eternal things, he has a spiritual nature which is touched with a sense of the Infinite. As a French philosopher remarks, he is "incurably religious"; and hence he can find his true satisfaction only in those things which perish not with the using. But not only is man a religious being; he is also a social being, and hence needs social worship. His devotional life cannot find its fullest expression in solitude. He needs the contagion of numbers, he needs the touch of kindred hearts, he needs the help of fellow-worshipers; in a word, he needs fellowship. And woe be to anyone who neglects the divine admonition, "Forsake not the assembling of yourselves together, as the custom of some is." For the loss of social worship there is no possible compensation.

This church has stood through the years as a witness to the value of the spiritual. It has been the meeting-place between human souls and God. It has supplied the opportunity and the means of social worship. It has called upon all those who have gathered at this pleasure resort to leave the maddening crowd for a while, and join with us in worshipping God. And its call has not been altogether unheeded. To many way-worn and pleasure-sated souls it has proved to be a Bethel—a house of God and a gate of heaven.

But as people in general have become more and more absorbed in material things, as the passion for pleasure has grown, and as the interest in the Church as an institution has declined, the work of this church has become increasingly difficult; so that today while it is needed as never before it has a harder struggle to maintain itself than at any other time in its history.

2. It stands for a divine ideal. It claims to be a divine institution—a church of the living God. It is divine in the sense that government is divine. "The powers that be are ordained of God," that is to say, they have come into existence through a divine ordainment. Government of some sort is a necessity; and the principle of government is of divine origin, but the various forms which that principle assumes are just so many human expedients devised to meet existing conditions and needs.

So it is with regard to Church government. Its essence is divine, its form is human; and its form being human, it is subject to continual change. The brain shapes the skull, not the skull the brain. Water takes the shape of the vessel into which it is poured. The divine life functions in natural ways. The early Christians in seeking to express their common life instinctively adopted forms of polity and government already existing; borrowing many of their offices from heathen sources, and often retaining the very names. And we are just as free to adopt any form that we may find of use. There is no fixed polity in the New Testament to which all are bound to adhere. What we find emphasized there is not outward uniformity but inward unity.

The only thing that we claim for this church is that it has sought to express its organic life in the simplest and most elementary form. It has been a brotherhood, not an hierarchy. It has stood for democracy pure and simple because it believes it to be most in harmony with the genius of the religion of Jesus, and with the spirit of the times.

3. It stands for catholicity of spirit. While claiming to be a Church of Christ, it makes no pretention of being the Church of Christ, the only true church. It is merely a branch in the true vine, a regiment in the Lord's army, a fold in which part of Christ's flock is sheltered.

There is nothing that we abhor more than religious arrogance and bigotry. We have ever been ready to reach our hand over our ecclesiastical fence and greet our Christian brethren of every name, and we have been equally ready to take our place at their side, laboring together with them for the same great ends.

Whatever we may be in name we are practically a union church—a denominational solvent. The denominational tag has never been obtrusively displayed, and those coming among us have borne witness that while they may sometimes have been at a loss to discover to what branch of the Church universal we belonged, they have never been at a loss to discover that we are a Church of Christ, and that we stand upon that common confession of his name, which is the rock against which the gates of hell shall not prevail.

4. It stands for the largest personal liberty. It emphasizes the doctrine of the right of private judgment, for which our Pilgrim forefathers so strongly contended, and which through them became one of the most potent forces in the shaping of the free institutions of this country.

In the exercise of liberty wherewith Christ makes free, this church has claimed the right to govern itself, appoint its own officers, maintain discipline, and formulate doctrine, without interference of other churches or church courts. But this liberty it has always held under Jesus Christ. It has not been so much a self-governed body, as a Christ governed body. Its central position has been "that Jesus Christ is the only head of the Church, and that the word of God is its only statute book." It has been ever jealous for the Crown rights of king Immanuel. It calls no man master, but takes its orders directly from Christ Himself.

This recognition of the Headship of Christ has given us a basis for fraternal union; it has led us to emphasize fellowship more than independence, it has led us to make loyalty to our common Lord the only test of discipleship,

it has led us, while honoring the great leaders of the Church, to reserve for King Jesus the place of supreme authority. Our motto has ever been, "One is your Master even Christ, and all ye are brethren," and in that motto we have found at once the charter of our liberty, and the ground of that free and comprehensive fellowship in which the final union of Christ's people is to be realized.

5. It stands for progress—progress in thought, in organized life, and in methods of service.

It looks upon theology as a progressive science like geology, or astronomy, and holds that while truth is eternal, our knowledge of it grows. It is fond of repeating the saying of Pastor Robinson of the Mayflower: "The Lord has yet more truth to break forth from his holy word"; and still more the words of Jesus, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he shall guide you into all truth."

We believe that under the Spirit's progressive leadership the Church is growing into a larger conception of the things of Christ. God's truth is bigger than our creeds. All our doctrinal statements need to be reshaped; the new wine has to be put into new wine-skins; and this we have dared to do, and while doing it have been careful to declare that we look upon all our creedal statements as testimonies rather than tests. They are simply water-marks indicating how far the river of truth has risen.

We have been equally free to adopt new methods. We believe that the use of all methods, and forms, and ceremonies is justified only as they continue to be of practical value. We are not anchored to the past, we dread arrested development; we do not regard it as any loss when the barnacles are scraped off the ship of iron; we look upon it as a sign of the uprushing of the sap when the withered leaves begin to drop off. We do not regard all changes as progress, but since there can be no progress without change we do not fear to see the old order pass away because we know that the new and better day is surely coming.

6. It stands for essential Christianity. The time has gone by when new divisions among Christ's people occur on the ground of doctrine. Yet some of the old divisions remain. We still hear the echoes of ancient battles. One on the fiercest of these controversies was that between Calvinists and Arminians. That is now a dead issue among us, and the broad position we have come to take is that as a Church we are not Calvinistic as opposed to Arminian, nor Arminian as opposed to Calvinistic, but that we stand for the great cardinal, evangelistic truths common to both systems. We have ceased to pay any attention to party cries, and are seeking to get back of the controversies by which the Church has been rent to the primitive and essential faith of the early Church.

The city of God lieth four-square, its gates open to every quarter. They are not entered by those alone who can give the exact doctrinal password, but by every one who loves and serves our Lord Jesus Christ in sincerity and in truth.

7. It stands for an applied Christianity, a Christianity rooted in personal experiences and applied to the whole circle of social needs. While seeking to prepare people for the better land it has sought to make this world a better place to live in. It has been in practical sympathy with every aspect of social reform; it has taken a position of uncompromising hostility to the saloon; it has espoused every phase of social righteousness. It has been from the beginning until now the chief force in the life of the community in checking social immorality, and in promoting human welfare.

This work it has been doing throughout the years without noise or outward demonstration, thus fulfilling of the Master's words, "the kingdom of heaven is like leaven." Its dependence has been upon spiritual forces. The weapons of its warfare are not carnal but spiritual, and they are mighty through God to the pulling down of strongholds. It has worked from within outwards; seeking to make the tree good that the fruit might be good; seeking to secure social reform through individual regeneration, and seeking to bring in the new social order by producing a better breed of men.

But while this has been its special task it has not been lacking in those by-products which in the present day are so often taken for the main crop. It has been a fountain of beneficent influence, and has ministered to the whole circle of human needs. To the call of distress it has made swift response, bringing timely succor to those in trouble; healing their woes, and righting their wrongs. It has been concerned with everything that concerns the well-being of man. There is no direction in which its influence has not been felt for good. So close have the threads of its influence been woven into the community life that were they pulled out the whole fabric would be torn to pieces. Take this little Church away, and all that it stands for, and you would have a different Avalon, an Avalon whose history would be written on the back side of the leaf, an Avalon whose natural beauty would be eclipsed, and whose glory would have departed.

8. It stands for a conquering Christianity. It regards itself as part of an army of conquest rather than an army of occupation. It realizes in some degree that its mission is to conquer the world for Christ; so that while its struggle for existence has been hard, it has not been altogether unmindful of its wider missionary obligations. Its great regret has been that its response to these larger interests has been necessarily restricted by the exigencies of its own home mission work.

As a church we are coming more and more to see that the suffering Christ upon whom the thought of the past was wont to dwell, is the living, working, conquering Christ of the present; that the Christ who is the ruler and leader of the Church is in every movement making for social progress, and that he is working out in all things the purpose of redemption which he came into the world to accomplish. Rejoicing in his presence, we are waiting for his outward manifestation—waiting for displays of his kingly power and glory, which will fill the world with wonder, and bring in the kingdom. With Christ leading on we are gloriously optimistic—touching the future. Following Him as he goes forth conquering and to conquer, we anticipate the final victory for the right; and rejoicing in hope, we turn with lighter hearts to the conflict that awaits us, knowing that every battle stroke is helping on the day of ultimate triumph.

By land and sea I traveled wide;
My thought the earth could span;
And wearily I turned and cried,
"O little world of man!"
I wandered by a greenwood's side
The distance of a rod;
My eyes were opened, and I cried,
"O mighty world of God!"

—F. W. Bourdillon.

A SOCIAL-SERVICE PIONEER.

Mr. Charles Howard Shinn had an article recently in The Star, a San Francisco publication, on "A Social Service Pioneer." He was a tall, sallow-faced, eager-eyed man who preached on the streets of San Francisco away back in the sixties. His name was Lynch.

Mr. Shinn writes:

"People listened to this whole-souled, deeply earnest man, and were made better by his ministration. One day an old farmer from the east side of the Bay happened along when this black-haired evangelist was preaching, listened a while, and staid till the talk was over. Then he said to the street preacher: 'We have a little church over in our village. Come and preach there next Sunday, for we are without a regular minister.'

"They talked it over, and came to an understanding. The farmer went back, told his wife that he had found 'just the right sort of a man for our people,' drove about the neighborhood, got up a crowd, met Mr. Lynch at the stage-station, and took him home. It turned out as hoped for; every one was delighted with the street preacher's ability and honesty. The only question was, would he stay with them? Could he be persuaded that in a settled pastorate he would be able to do more for the service of his Master? What every one saw was that his only thought was how to serve best; fame and money were of no importance in his eyes. He simply desired to 'preach Christ and him crucified.'

"At last he told the people of the struggling little church in the edge of the valley, among busy farmers who were raising schooner-loads of golden wheat, that he would stay a while, if he could manage to keep track of the sailor boys and waterfront people he knew and had been working with in San Francisco. They needed him and he needed them, the preacher said. He must somehow spend at least a week every month, as he put it, 'among the deadfalls and the doggeries of the Barbary Coast.' And this meant forty miles staging and a round trip across the Bay in the ramshackle sternwheel steamer from Clinton Landing on Oakland Creek. He paid his own expenses, too, out of his meager salary, which, however, the old Quaker farmer saw that he received in cash on the first of every month."

"As the valley filled up with people the minister's circle of duties grew and broadened until it wore him out at last —this single-hearted, fearless and loving Christian, who was a social worker long years before anyone used the modern phrase. There have been a great many such in California. Reverend Mr. Rowell, working so long and well among his searfaring men; Dr. Beckwith out at the Mission; little Mr. Blakeslee, driving far and wide to every farmhouse for a lifetime and preaching in every wayside hall. These were only a few out of those who, like the street-preacher, have long ago crossed the river."

Mr. Shinn is in error as to Mr. Rowell, who is on this side yet, and who is a regular attendant at church and at nearly all the Congregational fellowship meetings, although 94 years old.

To "lie on a bed of roses,"
Sounds truly poetic, that's so,
But unless, without doubt, all the thorns were
picked out,
It might not be "comfy," you know.

ANTI-SALOON LEAGUE OF AMERICA'S GREAT PLAN FOR TEMPERANCE EDUCATION ON WORLD'S TEMPERANCE SUNDAY.

The Anti-Saloon League of America, through its Lincoln-Lee Legion Department, plans to make World's Temperance Sunday, November 8, 1914, a big factor in the campaign for National Prohibition. To this end it is offering free to all Sunday schools in the United States, supplies for an appropriate Teperance Service on that day. The supplies offered are as follows: The Lincoln-Lee Legion Program Book; a 32-page pamphlet containing choice recitations, both prose and poetic, and class exercises. (2) The 16-page Song Supplement; this contains thirty rousing Temperance and Anti-Saloon Songs, also Scripture and National Prohibition responsive services. These will be furnished in sufficient quantity to supply the entire school. (3) Lincoln-Lee Legion Duplicate Pledge Cards, one for each member of the school. (4) A large National Prohibition Chart. (5) A Lincoln-Lee Legion Wall Roll. (6) A large picture of Lincoln and Lee. (7) Scientific Temperance Leaflets for free distribution to all who are present.

A moment's reflection will make it clear that this offer to furnish all these supplies free to all the Sunday schools of America's involves no small undertaking. There are 150,000 Protestants Sunday schools in the United States and should such a proportion of them as one would naturally expect, acept this offer free supplies, it will mean the printing of millions of pledge cards and program services and other supplies in proportionate quantities. The expense will run up into thousands of dollars, and the offer is made possible by the generosity of friends of the cause of National Prohibition.

The Anti-Saloon League's great Publishing House at the National Headquarters, Westerville, Ohio, has the facilities for printing this vast quantity of literature. It is now turning out regularly sixty tons of literature per month and two new rotary presses are just being installed, which will greatly increase the capacity of the plant.

All that is necessary in order that any school may receive these free supplies is that the superintendent or pastor shall send a postal card request to the Lincoln-Lee Legion, Westerville, Ohio, stating the average attendance of the school above the primary department.

It would be gratifying to the Anti-Saloon League if this offer would be promptly accepted by every Sunday school in the United States. A great mass of scientific information in regard to alcohol and its evil effects has been discovered in recent years and it is highly important that this information be quickly imparted to all the members of the Sunday schools and churches everywhere. This same information in a score of different languages must also be speedily scattered nation-wide so that every family in the United States shall be reached by it. This is the educational program which must be carried out adequately and efficiently if nation-wide Prohibition is to be speedily secured. But the divine order is that the church must first be filled with this information that it may become the instrument of imparting it to the non-church-going multitudes.

World's Temperance Sunday, November 8, will afford an excellent opportunity for the Sunday school and church-going people of the United States to get a vision of this most recent scientific information, in its bearing upon the movement for universal total abstinence and national and world-round Prohibition.

Every Sunday school superintendent or pastor reading

this announcement, who would like to use these free supplies on World's Temperance Sunday, should send at once a postal card request for full information, to The Anti-Saloon League of America, Lincoln-Lee Legion Department, Westerville, Ohio.

NOTES AND PERSONALS.

The Rev. Dr. Van Horn is to be in his pulpit in the First Congregational Church of Oakland next Sunday.

The Rev. O. L. Corbin has resigned the work at Likely and has returned to San Francisco.

The Rev. F. V. Jones of Lodi finds necessary a year's rest, and has resigned from the pastorate at that place.

The Rev. Dr. Brooks has purchased a lot on Panoramic Way in Berkeley and will build a home there at once.

The Northern California Congregational Conference will hold its annual meeting in Plymouth Church, Oakland, in October.

The Rev. Dr. Walter Frear occupied the pulpit of Pilgrim Church, Oakland, last Sunday morning, giving a very helpful sermon.

Rev. Charles R. Brown is to speak at the American Board meeting in Detroit in October, on "A Century of Missions and a Better World."

Work moves along well on the new house of worship of the First Congregational Church of San Francisco. Dedication on Thanksgiving day is planned.

Mrs. J. L. Maile, of Los Angeles, who has been visiting in the East, joined Mr. Maile in Berkeley last week, and they will be here until the end of the month.

Next Monday the Rev. George Burlingame will speak at the meeting of the Congregational ministers of San Francisco and vicinity concerning the movement for statewide prohibition.

President Blaisdell of Pomona College will occupy the pulpit of the First Congregational Church of Berkeley next Sunday morning. In the evening the Rev. Frank Scudder of Honolulu will give his illustrated lecture on "The Paradise of the Pacific."

The Rev. C. W. Merrill who went last year from Saratoga to Samokor, Bulgaria, has found the climate too severe for him, and will return to California in October. He will make his home in Berkeley and will supply vacant pulpits and assist pastors in evangelistic work as needed.

Superintendent Rathbone is taking a rural vacation in Sonoma county. This doesn't mean that there is no one at the office attending to church affairs. Miss Simpson is so important a factor in the office work of several of our secretaries that their absence in field work or on vacation causes no material disarrangement. Just an expression of gratitude, everybody, for a helper so faithful and so efficient!

They never quite leave us—the friends who have passed
Through the shadows of death to the sunlight above;
A thousand sweet memories are holding them fast
To the places they blessed with their presence and love.

TWENTY-FIFTH ANNIVERSARY OF THE CHURCH AT AVALON.

The church of Avalon on the Island of Catalina has the distinction of being our most western outpost. It was planted twenty-five years ago, in the day of small things, and has maintained an unbroken continuity of service down to the present. For many years it was the only church on the island, and was known simply as "the Church of Avalon." Its membership has never been large, but it has been composed of people of the right stuff, who have held together through all the vicissitudes of a pleasure resort, making the church not only a vital force in the life of the community, but also a source of spiritual ministration to the increasing stream of visitors who have come to the island from all parts of the world.

The church has had six regular pastors: Rev. George Morris, who served from 1890 to 1893; Rev. A. W. Brown, who came in 1893, and served only six months; Rev. E. O. Tade, who served from 1894 to 1899; Rev. Charles W. Williams, whose pastorate extended from 1894 to 1908; Rev. M. A. Martin, who remained from 1909 to 1912; and the present pastor, Rev. James M. Campbell, who assumed duty May 1912.

The anniversary services which took place on July 12-13 were of more than usual interest. The sermon preached by the pastor on the subject, "What does this Church Stand for?" will be found in another part of the paper.

At the evening meeting, in which the interest of the day was focalized, the general theme was, "The Past, Present, and Future of the Avalon Church." A historical sketch was given by Mrs. E. J. Whitney, one of the charter members of the church. Rev. H. P. Case, our Sunday School missionary, who gathered the first children together in a tent on Ocean front, spoke on the beginning of things. Rev. E. O. Tade, D.D., a former pastor, gave some pleasant reminiscences of the five years spent on the Island.

On Monday evening the speakers were Prof. W. W. Lovejoy of Oakland, who supplied the pulpit during the summer of 1899; and Rev. Hugh K. Walker, D.D., of Long Beach, an old and tried friend of the church. Following the meeting in the Church a social meeting was held in the Sunday School rooms, at which a number of impromptu speeches were given. Altogether the occasion was one of great significance to the church and community, and all were led to thank God, and take courage.

WASHINGTON.

Inland Empire Notes.

Spokane has had its first Chautauqua. They have been six days of feast of soul to those enjoying good things Among the great attractions were Drs. Gunsaluus, McLaren, Poon Chew, McQueen, Seasholes. Dr. Gunsaulus' oration on "The New American" was a masterpiece. The doctor was a guest of honor at a Congregational lunch on the day following the lecture. There were about two score ministers and laymen present who enjoyed the heart to heart talk of the great Chicago preacher and educator.

Rev. G. A. Traut, of Rosalia, is taking his vacation on the mountain with his family. Rev. W. P. Ames, recently of Springdale, is filling the pulpit.

Rev. G. H. Rice, of Colville, preached in the Hilliard church last Sunday. The Sunday previous Mrs. Roxine E. Stuart of No. Yakima, a former pastor, occupied the pulpit.

Mr. J. P. Jokensen, of the Union Theological Seminary, N. Y., has been called by the Lidgerwood Church, Spokane. He has begun work and made a favorable impression. Mr. J. is highly recommended as a scholar and efficient Christian worker.

Superintendent Scudder spent a recent Sunday and preached at Lamont, Wash. Arrangements were made for our Evangelical minister (Rev. Price) to preach on Sunday evenings.

Rev. Clayton Judy, of Kellogg, Idaho, has resigned and will close his services in September. Brother Judy has done good work on this field during his two years' ministry. He leaves primarily because the climate is not suitable to his oldest son, who was born in South Africa.

Rev. O. F. Thayer, of Sherman, Cal., is spending his vacation with his brother at Farmington, Wash. Many of his old friends are glad to see Mr. Thayer, who did splendid work in this state and Idaho in years gone by.

Rev. W. D. Eddy is serving the Glendora church a few miles out of Spokane. Spokane has three Christian colleges now. Whitworth college will open in September with a strong faculty. Two buildings are now in course of erection. It has a magnificent location two miles north of the city limits where there is promise of great development.

J. EDWARDS.

Spokane, Wash., July 19, 1914.

The Home.

GIVE!

"Give," said the little stream,
"Give, oh give, give, oh, give,
Give," said the little stream,
As it hurried down the hill.
"I am small, I know, but wherever I go,
Give, oh give, give, oh give,
The fields grow greener still."

"Give," said the little rain,
"Give, oh give, give, oh, give,
Give," said the little rain,
As it fell upon the flowers,
"I will raise the drooping heads again,
Give, oh give, give, oh give,
I will raise the drooping heads again,
And freshen the summer bowers."

"Give," said the violet sweet,
"Give, oh give, give, oh, give,
Give," said the violet sweet,
In its gentle, spring-like voice:
"From cot and hall they will hear my call,
Give, oh give, give, oh give,
From cot and hall they will hear my call,
They will find me and rejoice."

—Fanny J. Crosby.

A CHAPTER ABOUT HUSBANDS.

Margaret E. Sangster.

The American wife owes a large debt to the American husband. He has consistently put her in the foreground not of his life only, but of all the life going on in the community, the church and society ever since this country emerged from the solitude of the forests into the activities of a great and growing nation. I suppose it would be too sweeping to say that our women constitute what may be called our leisure class, especially when women at home are so busy, and of necessity engage in so many diverse occupations. Still, if we have a leisure class, that class draws its members chiefly from the feminine contingent. The American husband, whether he be at the top of the ladder or its base, is a man of many cares and responsibilities, and as a rule works hard and long, and is best repaid when he can give his wife whatever she asks. He bestows upon her, without grudging, every advantage and pleasure within his reach. This almost goes without saying, but having said it, I am ready to proceed.

The Perfect Husband.

There is a good deal of variety among husbands. One could almost declare with safety that not two are precisely alike. They all start in the beginning with an outfit of love, faith and hope. They have chosen each for himself the one woman in the world in whom is embodied everything beautiful, fascinating and desirable. On the wedding-day, as a picturesque figure, the groom is eclipsed by the bride, and though there could be no wedding without him, it is a little pathetic to notice how inevitably he is overshadowed by the charms of the woman at his side.

The perfect husband exists. He usually has in full measure the appreciation of a devoted wife. A man may be upright, honorable, just and virtuous, and still be a most imperfect husband. Most of us have the defects as well as the advantages of our temperaments, and it therefore not infrequently happens that a man of austere rectitude is domineering and exacting in his attitude to the little group at home. While virtue should never be inelastic, affection must deal largely in charity and be ready to make excuses for shortcomings.

The perfect husband is one who never, even by accident, hurts the feelings of his wife, one who is always ready to praise and never quick to blame what goes on in the house. He does not find fault at the table, although the coffee may be muddy, the steak burned to a crisp or almost raw, and the bread soggy and uneatable. In passing, it must be admitted that a wife who habitually sets her table with food that cannot be eaten and that must be the forerunner of indigestion is a trial to the patience of a saint. The homes in which food is continually ill cooked and uneatable are in these days few. Occasionally mistakes are made, and at such times the perfect husband knows how to pass them over as if they were non-existent. I once sat at a dinner-table where the roast was so tough and leathery that no

one could possibly masticate it, and the lady at the head of the board looked on with quivering lip and eyes that filled with tears as her husband carved the unfortunate joint.

"One would fancy that you were responsible for this, my dear," was the comment of the angelic man. "Nobody can be blamed if tough roast is occasionally sent home by the butcher, and I will not have you feel in the least annoyed on account of this. It is a pity if we cannot survive an occasional accident of this sort."

Here was the courtly gallantry of a true gentleman. The perfect husband never for an instant forgets noblesse oblige.

The Fidgety Husband.

There is a variety of husband who is forever fidgeting about trifles. To save his life he cannot let well enough alone. If it rains or a storm threatens, he rushes wildly here and there to see that his wife and daughters have on their overshoes or their raincoats, or that they are not wearing their best clothes, or that they have veils to shield their feathers, and he absolutely forces them to carry umbrellas if there is the faintest cloud on the horizon. If one of the children has the slightest indication of a cold, he is sure she has been exposed to grippe or whooping-cough, and fusses about remedies, wants to keep her from school and sends for the doctor. The fidgety man makes every one around him ill at ease. If people are about to set out on a journey, he gets them off to the train a long time before it is necessary, and then he parades up and down the platform, looking at his watch every five minutes, wondering if the train will be on time, and asking every official he meets whether or not it is likely to be delay. The fidgety man may be an admirable citizen, but as a husband he is an exasperating mustard-plaster. Curiously, his very tenderness becomes irritation, and his care in looking after trifles is misunderstood and awakens amusement in spectators, who watch his various performances as if they were little bits of a comedy. The fidgety husband should have a wife who is placcid, gentle and insensitive, a nice, jolly, cushiony sort of a person who does not mind pinpricks and lets her loving spouse disport himself at his pleasure without taking the trouble to oppose or criticize what he wishes to do. After all, his fidgeting is better than the indifference of somebody else who never takes the trouble to save his wife a step, and who leaves her to manage expressmen and railway people as best she can, without his aid.

Despotic Husbands.

If I am holding the Mirror up to Nature, I must not omit a mention of despotic husbands.

When they stood at the altar they did not deliberatly set out to tyrannize over their wives, and they would disclaim not merely the intention, but the actuality of their tyranny, could they see themselves as others see them. It is only fair to say that the overbearing, aggressive and meddlesome home tyrant has usually been spoiled by his mother in the making. As a boy at home he was not expected to save his mother's steps, to run her errands promptly or to wait upon his sisters. They, on the contrary, waited upon him, and the mother cheerfully effaced herself that his slightest caprice might be indulged. The woman who marries a man whose mother has persistently spoiled him for twenty-five or thirty years has before her an uphill time of it if she is to mold him anew into decent shape. Fathers and mothers have the making of future husbands and wifes, and this fact is too often ignored and forgotten in home life. The son of the house should to taught gallantry and courtesy during the years of childhood and early youth. He will not depart from them when he is master in a home of his own. The tyrannical husband is often a lover, strange and contradictory as this appears to be. There is little that he will not do for his wife, provided he does it his own way, on his own terms and at his discretion. She is never to take the initiative; that is left for him. Should a difference arise, it seldom degenerates into a quarrel, for since one of two who are not agreed must make concessions, the wife makes them for the sake of peace.

"My wife and I disputed as to whether the drawing-room should be papered in rose color or in blue. She wanted rose color and I wanted blue."

"How was the matter decided?"

"Oh, naturally we compromised. We always compromise, and this time we compromised on the blue."

The tyrannical husband may be the truest of lovers, but if he always insists that the compromise shall be on the blue, his wife will shed many tears in secret. This good man seems to think that four walls and a roof are enough of a sphere to satisfy a sensible woman, and he is amazed beyond words if his wife ever desires anything outside them. Should she intimate a wish to go away for a visit of a week or a month, he raises objections without number. Instinctively the masculine mind is quick to see the other side of any question presented, and can scarcely avoid raising objections whenever a new course is proposed. Men do not mean to be wet blankets, yet wet blankets they are in five cases out of six. When the despotic husband wraps the wet blanket of his opposition around the wishes of a docile wife, there is an end of the matter. She will yield her own position rather than have a scene or a fuss. This sort of husband is rather in evidence when guests are in the home, and is very apt either to criticize his wife's proceedings in their presence or to prove so expansive a host that she retires into the gray shadow cast by his overwhelming sunlight.

A man little dreams how much harm he may do simply thwarting his wife's individuality and arresting her development. May I add that the woman who is so raising here little sons that they will one day be arbitrary, ill-mannered men has much to answer for. She is in part responsible for the dislike among women cherished for one who should be very dear to them—the husband's mother.

Sunshiny Husbands.

Homilies without number have been written and preached from time immemorial as to the conduct of wives. The shrewish wife, the wife who scolds, nags and sulks, has received full measure of reproof from judicious mentors. When Johnny Sands weds Betty Hague there is sure to be no end of trouble in store for the ill-matched pair. Wives, we are told, no matter how much they have gone through in the routine of the day at home, must be quick to advance with a smile and a kiss when their husbands return from business.

I have not the slightest sympathy with the silly little wife who seizes the moment of a tired husbands return from his day's work to pour into his ear the misfortunes of the day. If the children have been naughty or the maid impertinent, if the grocer brought only half the order, or a range refused to burn, these accidents and casualties belong to the day's routine and should not receive the compliment of an allusion till the good man has eaten his dinner and sits in house-jacket and slippers to smoke his evening pipe. To men a woman in a chronic state of complaint

is unpardonably inconsequent and selfish.

Nevertheless, if a wife is worn out, if she has a dragging pain in her back or a torturing turn of the screw in her head, there is no reason why she should smile in the circumstances. Why should a suffering martyr turn a radiant face on the spectators while undergoing torments? There are men, more's the pity, who are the marvels of bonhomie to other men whom they meet on the train, to their employes and their fellow-workers, and who are ready with a honeyed bit of gallantry when they meet a woman friend, who keep their worries in the back of their minds and out of sight all day long, only to be metamorphosed into specters of gloom when they turn their own latch-key. There is no hearty laugh for wife and children. There is scarcely the attempt to overcome depression. Melancholy marks this type of man for her own as soon as his own door closes behind him. Meals are taken in silence, boys slip out into the friendly darkness and scuttle down the street to find companions at the corner. Girls slip away to their own room. Even the babies cry softly when a cross father and an austere husband diffuses shadows instead of sunshine. A sunshiny husband lifts the tone of a house and makes the very air cheery and joyous. His children hang about him with caresses and confidence, and his wife in her blooming matronhood is prettier than when she was a girl.

The Man Who Goes Out into the World.

No matter how trying business problems may be, no matter how discouraging the outlook for the future may seem, a man possesses over his wife the great advantage of daily change of scene. He shuts the door behind him and steps into a new world. He leaves this world when business is over, and comes back to the home in good order, its air of work laid aside, while everything in it is peaceful and inviting. The humblest home has about it a feeling of sanctity to the man who has been battling in the outside world. Meanwhile, the woman, doing the same things over and over, has not had the inspiration that comes from change of occupation.

I anticipate criticism from my readers. Somebody will say, "You started by the declaration that women constituted the American leisure class." So they do. Every home question has its myriad aspects. The man behind the counter, the man behind the ledger, the man in the stock market, cannot sit down in the middle of the morning and read a book. He cannot in daylight attend a club, read a paper and engage in a discussion. The man who is a hard-working doctor, lawyer or journalist is chained to his desk during the working-day, just as the laborer in the ditch or the conductor on a car is chained to his job. We women may be busy, but we have more leisure than our menfolks have. It is our own fault if we fail to make the most of it. Husbands and wives complement one another, and I am still of the opinion that we might have a popular song with the keynote, "What is Home Without a Husband?" A man in the house is the greatest confort under the sun, unless indeed he be the very opposite.

I repeat, the American wife owes a large debt to the American husband. He gives her more deference and more opportunity for living her own life than any other husband in the whole wide world.

Worldliness is the love of life; heavenliness is the life of love.

Soon after prayer, opportunity will present itself.

For The Children.

ANGER AND PRIDE UNWISE.

A little lord engaged in play
Carelessly threw his ball away,
So far beyond the brook it flew,
His lordship knew not what to do.

It chanced there passed a farmer's boy
Whistling a tune in childish joy;
His frock was patched, and his hat was old,
But the farmer's heart was very bold.

"You little chap, pick up my ball,"
His saucy lordship loud did call;
He thought it useless to be polite
To one whose clothes were in such a plight.

"Do it yourself, for want of me,"
The boy replied, right manfully;
Then quietly he passed along,
Whistling aloud his favorite song.

His little lordship furious grew,
For he was proud, and hasty, too;
"I'll break your bones," he rudely cries,
While fire was flashing from his eyes.

And heedless quite what steps he took,
He tumbled plump into the brook,
And as he fell, he dropped his bat,
And next he lost his beaver hat.

"Please help me out," then his lordship said,
"I'm sorry, I was so ill-bred."
" 'Tis all forgot," replied the boy,
And gave his hand with honest joy.

"There are few things I would not dare
For gentlemen who speak me fair,
But for rude words I do not choose
To tire my feet and wet my shoes."

The farmer brought his ball and bat
And wiped the wet from his dripping hat,
And he quietly said, as he went away,
"Remember the lesson you've learned today."

. . . . . .

Anger and pride are both unwise,
Vinegar never catches flies.

JIMMY'S TWINKLING STAR.

Jimmy had a fairly good time all day, but his happiest hour was the cuddly one when mamma came into the nursery to put him to bed. She still called him her baby, though he was fast outgrowing his frocks.

Morning was very well in its way. As soon as papa's breakfast was over he came upstairs, and caught Jimmy in his strong arms, and tossed him high in the air. Papa was sure, too, to sing a charming verse, though it began with rather long words—Latin perhaps:

'Hickory, dickory, dock,
The mouse ran up the clock.
The clock struck one,

The mouse ran down,
Hickory, dickory, dock!"

When papa came to "The mouse ran down," Jimmy always turned his head to look at the tall clock in the corner. Never yet had the mouse been seen to run up the clock, but Jimmy held a fast hope that, if only quick enough, he would some day at least see it run down. It was very exciting!

Next came the bath, beginning with a strange and unnecessary soaping by Nursey. This was made bearable only by her way of singing with every vigorous pass of the sponge,—

"Here we go uppy-up-upy!
Here we go down-down-downy!
And here we go, round and round and round,"—

Nursey's cheeks grew fiery red at this point,—

"And here we go roundy-round-roundy!"

The bath ended with a great splashing, which on one proud occasion sent Pussy in one flying leap quite to the other end of the nursery.

After Jimmy's breakfast, and while Nursey ate hers, he was allowed to play by himself in the garden. At least the grown-ups thought he was playing, but he was really making discoveries—of the most interesting kind, too. For where were those silver bells and cockle shells? And perhaps Kitty Fisher found Lucy Locket's pocket in some garden-path. What was more likely? Lucy Locket was a very carless girl, and had no doubt lost her pocket again. True, there was not a penny in it—but that ribbon around it! The ribbon might be blue, or, still better , yellow. Jimmy wished Nursey would spend more time over her breakfast.

Nap-time came quickly, and the rest of the day was full of pleasant play. Robin and Jean and Daisy came home from school. And Jimmy sat on the grass and watched them build London Bridge, and call "Here, puss! puss! puss!" from the apple tree. Sometimes they sat in a sedate row, and a button was mysteriously passed from hand to hand. What was it all about? Jimmy didn't know, but he liked to see all that went on. And once—oh, joy!—he was placed at one end of the row, and Daisy pressed the button firmly into his plump hands.

Accidents sometimes happened. Jimmy's forehead got a big bump the day Robin was "Jack-be-nimble" and Jean was the candlestick. But Nursey made a plaster quite like the one told of in the Jack-and-Jill story. And Robin gave him the stub of a blue pencil. There was a chorus of "It's not green, Nursey!" when the pencil went into Jimmy's mouth. Yes, the day was very well, but it was nothing to the hour when mamma came home. You see grandmamma was ill, and mamma went every day to take care of her. But by Jimmy's bedtime she was sure to be at home again.

Nursey might think she could cuddle babies. Why, she didn't know the A, B, C, of it! When mamma's arms came around Jimmy, it was swan's-down and roses! And mamma never wore stiffly-starched aprons. Her gowns were of soft, comfortable woollen. The fire was wont to start up and crackle cheerily after she came in. Pussy would show black against the yellow tiles, and wave her tail peacefully.

On one particular night mamma wore a gown of heavenly blue, and at her throat was a tiny diamond star. Now Jimmy, since he went to sleep by sun-down, had seldom seen the real stars. But on one wakeful night papa had carried him to the window, and pointed them out to him. And now, as Jimmy lay in mamma's lap and watched the glistening jewel within the blue of her gown, he thought it must be one of those bright stars. He murmured something sleepily.

"What did baby say, Robin?" asked mamma.

"He said 'Twinkle, twinkle, little star,' " replied Robin; and Robin finished the verse:

"How I wonder what you are,
Up above the world so high,
Like a diamond in the sky."

Jean and Daisy had just come into the nursery to kiss Jimmy goodnight, and they went on with Robin:

"When the radiant sun is gone,
And he nothing shines upon,
Then you show your welcome light,
Twinkle, twinkle, all the night."

—Caroline Stetson Allen in The Christian Register.

PAYING HIS WAY.

"That goat was all over the garden last night," said Clark's father, when he came to breakfast, at which the boy looked up in guilty dismay, "and the things he did not eat he tramped over and spoiled."

It was indeed vexing to have the garden ruined after all the hard work to raise vegetables that would be needed next winter, Clark knew, yet it would hurt to have to give up his one pet, especially when he knew he was more at fault than the goat, for he had been in such a hurry to go over to Ralph Allan's the evening before that he had simply pushed the stable door shut instead of locking it, as he usually did.

"It was my fault," he confessed, for I forgot to look after the door when I came from Ralph's. May I not keep him a little longer if I promise not to forget again?" he begged.

"On that condition, you may," agreed his father, "although you will have to find another home for him this winter, as I can not afford to buy feed for him through the cold weather.."

Yes, Clark knew that Peter was of no value to anyone except as a pet for himself, but he didn't like to think of the time when he would have to give him up. This was not Peter's first offense, as one day he got into the porch boxes and ruined many of the flowers, and would also tear up any clothing that came within his reach. Oh, he was indeed a troublesome pet!

"O Peter!" he cried, hurrying out to the stable after breakfast, "what will become of you if I forget even just once?"

The goat did not seem to be the least bit worried as he nosed around Clark's coat as if asking for more fresh clover.

For some weeks Clark had been training him to drive in harness and pull his small wagon, as one day when he was down the street he had seen another boy driving a goat hitched to a wagon which carried a sign advertising some business, and Clark began to hope that he might do something like that later on and so perhaps earn a little money. But this morning it looked as if his dream would never come true unless he was very, very careful not to forget!

It was a very sober boy who took Peter out for his driving lesson that day, but so well did the goat obey that a man who was passing, stopped to watch.

"He is pretty well trained, isn't he?" he said, admir-

ingly. "I need just such an outfit as this, for the boy I now have is leaving town shortly, and you could be learning the streets he goes over if you could come down town each day until he leaves, then you can have his job. Is that a bargain?"

Hurrah! Clark wanted to throw up his hat and shout, for that boy was the very one who had made him think that he could train Peter to drive. And now Peter would be making enough to pay for his own feed through the coming winnter, as well as earning money to buy some needed school books!

"I will see what father and mother say," he promised, with shining eyes, "and if it is all right, I will come down tomorrow."

"Very well, report at the store at 1 o'clock," said the man, starting on.

His father and mother were glad to let him try the work, and Clark was so excited he thought he could never wait for the time to come to start to the store.

"Now, Peter, you be good tonight," he said sternly, when he locked the stable door that night. "You and I have a job now, and we must not get into mischief, nor forget, nor anything," and back to the house he went, whistling merrily.

He and Peter were quite an attraction on the streets, for people not only read the signs they hauled, but also laughed at the queer little procession, for there were usually several small boys following them.

Not once did Clark forget the stable door, and when school commenced in the fall he had the money with which to buy his new school books and enough over to provide feed for Peter. The latter had a warm corner in the stable and a small piece of ground was surrounded by a tight fence and the door opened on nice days so he could get out and race around without hurting anything while Clark was at school, but on Saturdays they would go down the street and drive around with their signs. And from it all Clark learned that it always pays to do everything, even the little things, just the best one can, never forgetting anything.—D. G. Rubin.

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